

**Taking a
discursive
approach to
the tellings of
legends on a
Hawaiian
language radio
program**

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Acknowledgements

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Studies on Hawaiian at 5th ICLDC

- Talk Story Roundtable
 - Nicholas, Kimura, Kawai‘ae‘a, Kawai‘ae‘a, Housman, & Kaina
 - *The Pūnana Leo experience: returning Hawaiian to the children while impacting the lives of new and native speakers alike*
- Papers
 - Chinn, Nogelmeier, Businger, Rowland, Makepa-Foley, Lance, Sewell, & Wong
 - *Linking language and well-being: transforming teaching at the intersection of Hawaiian places, practices, values, and language*
 - Hosoda & Lim
 - *Developing data-driven Hawaiian language vocabulary lists using preserved documents*
 - Higgins
 - *Language attitudes as stance-taking: a discourse analytic study of intergenerational language transmission among Native Hawaiians*

Background

- Language documentation and conservation
 - Discourse-oriented approach (Caldecott & Koch 2014; Odango 2016)
 - non-traditional context (Amery 2009)
- Narrative studies
 - abstract, orientation, complicating action, coda, evaluation (Labov 1972)
 - structure, context, interaction, identity (Georgakopolou 2010)

Ka Leo Hawai'i (The voice of Hawai'i)

- **Background**
 - **Goal: Documenting Hawaiian speaking elders' talk**
 - Interview, call-in listener, news, live music performance, etc.
 - **Radio station KCCN AM 1420**
 - **Hosted by Larry Kauanoe Kimura and Hui Aloha 'Āina Tuahine**
 - **From February 1972 to December 1988**
 - **417 shows (approximately 492 hours).**
 - **Ashe, I. (2016, February 15). A labor of love. Hawaii Tribune Herald on the Web.**
- **The present project has transcribed 28 shows (approximately 31 hours).**
 - HV24.1, 4, 6-14, 16, 19, 35, 40, 52, 94, 106, 124, 125, 188, 203, 291, 325, 364, 374, 385, 417

Ashe, I. (2016, February 15). A labor of love.

Hawaii
Tribune Herald



Retrieved from <http://hawaii-tribune-herald.com/news/local-news/labor-love>

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More on *Ka Leo Hawai'i*

(Furukawa 2015; Hale Kuamo'o 1996a; Hale Kuamo'o 1996b)

- Who were the main guests?
 - Place of birth
 - Language influence
 - O'ahu, Hawai'i
 - L1/L2 ratio
 - L1 (62.6%), L2 (23.5%)
 - Gender
 - Female (45.6%), Male (43.4%)

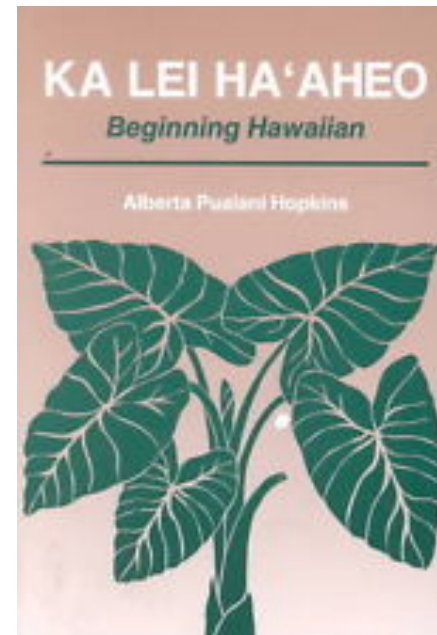
POB	# of main guests	%
Ni'ihau	14	3.4
Kaua'i	22	5.3
O'ahu	125	30.0
Maui	40	9.6
Lāna'i	0	0.0
Moloka'i	15	3.6
Kaho'olawe	0	0.0
Hawai'i	104	24.9
US Mainland	13	3.1
Others	8	1.9
Unknown	76	18.2

Methodology

- Data collection
 - Tape: *Ka Leo Hawai'i*, HV24.40A (October 14, 1973)
 - Participants: Larry Kauanoë Kimura (LK)
Edith Kanaka'ole (EK)
- Data analysis
 - Analysis of spoken discourse (Cameron 2001)
 - Use analytical tools such as
 - Contextualization cues (e.g., discourse markers, language alternation, laughter), participation framework, sequence, membership categories

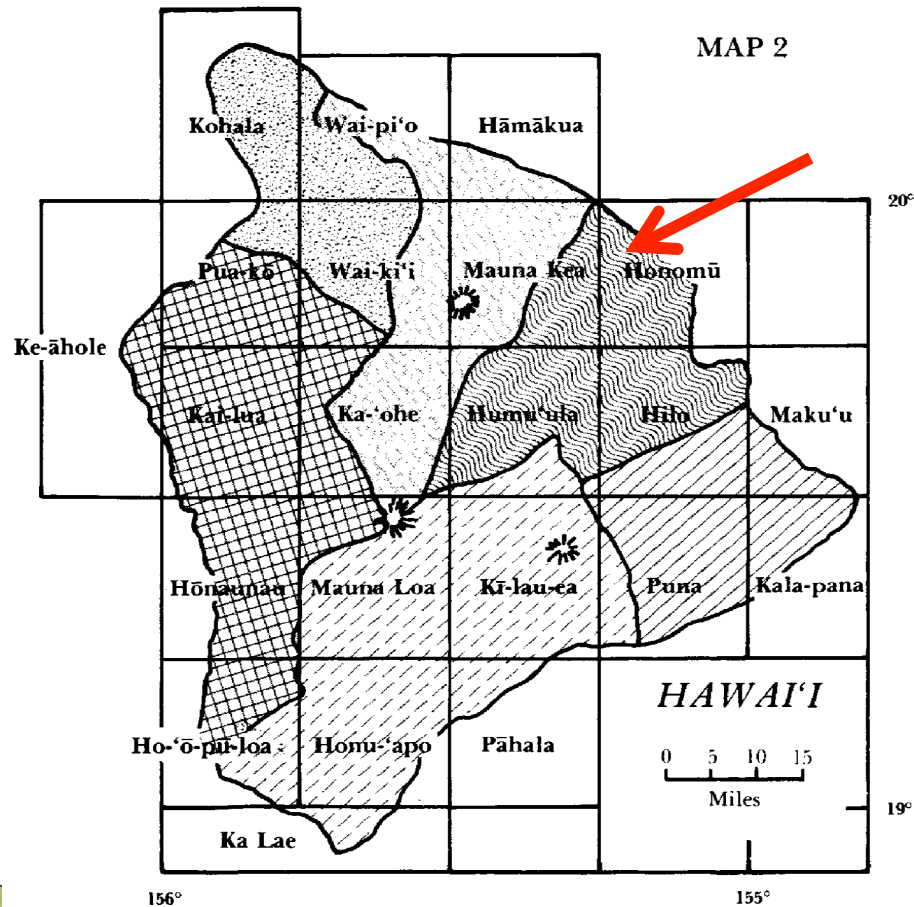
Legends

- The legend of *'Akaka Falls* is found in
 - A song by Keali'i Reichel
 - A textbook *Ka Lei Ha'aheo* (p. 199, IV. Exercise A)



The island of Hawai'i

(Pukui, Elbert, Mookini, 1974, p. xviii)



‘Akaka Falls

Malihini ku‘u ‘ike ‘ana
I kahi wailele o ‘Akaka
Kau mai la i luna
Lele hunehune mai la i nā pali.

Kau nui aku kahi mana‘o
A e ‘ike uhi aku i ka nani
I uka i puia
I ke ‘ala me ke onaona.

Hā‘ina ‘ia mai ka puana
I kahi wailele o ‘Akaka
Kau mai la i luna
Lele hunehune mai la i nā pali.

I am unfamiliar
with the waterfall of ‘Akaka
Placed on high
Misting the cliffs.

There is one thought,
to see the beauty
of the uplands,
Embued in sweet fragrance.

Tell the refrain
with the waterfall of ‘Akaka
Placed on high
Misting the cliffs.



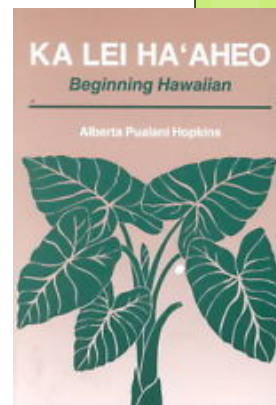
Source: Keali'i Reichel. 1994. Kawaipunahele. Punahele Productions.

No Ka Wailele ‘O Akaka

(Hopkins 1992, p. 199)

Na Auntie Edith Kanaka‘ole i ha‘i mai i kēia mo‘olelo. Ua hānau ‘ia ‘o ia ma Honomū, kokoke i ka wailele ‘o Akaka.

I ka wā kahiko, ua noho kekahi keiki kāne, ‘o Akaka, me kona kupunahine ma Honomū i ka mokupuni ‘o Hawai‘i. Pā‘ani mau ‘o Akaka me ‘elua kaikamahine i kēlā me kēia lā. I kekahi ahiahi, ua holo i ke kupunahine i kona malo, a kaula‘i ‘o ia i ka malo ma luna o ke ahi. I ke kakahiaka a‘e, ua komo ‘o Akaka i kona malo a hele akula ‘o ia i waho e pā‘ani me nā kaikamahine. Auē nō ho‘i ē! Ho‘ohenehene nui lāua iā ia no ka mea, hohono ka malo i ka uahi. Aloha ‘ino! Nui loa kona hilahila, a ho‘i ‘āwīwī akula ‘o ia i ka hale a uē i kona kupunahine. Ma hope iho, pi‘i a‘ela ‘o ia me kāna ‘īlio ma luna o ka wailele kokoke i ka hale, a lele iholā lāua. Ua make loa lāua a lilo i mau pōhaku ma lalo pono o ka wailele. He pōhaku nui ke keiki kāne, a he pōhaku li‘ili‘i kāna ‘īlio. Kaumaha loa ke kupunahine, a lilo nō ho‘i ‘o ia i pōhaku nui, ma luna a‘e o ka wailele. Aia kēia mau pōhaku ‘ekolu ma laila i kēia manawa. Ua kapa ‘ia kēlā wailele “ ‘o Akaka” i kēia manawa.



Research questions

1. How does the telling of the legend (mo'olelo) of *'Akaka Falls* start in the data?
2. How does the telling of the mo'olelo end?
3. What happens when the telling of the mo'olelo ends?

Transcription conventions

001

LK

Kala mai ho'i kē'ia wahi pilikia.
excuse Dir Par this a little problem
'Excuse (me/us) for this small problem.'

Hawaiian
Gloss
Translation



Transcription conventions

.	Falling intonation	—	Emphasis
,	Continuing contour	:	Sound stretching
?	Questioning intonation	< >	Slower than surrounding talk
↑↓	Prominent rising or falling intonation	> <	Quicker than surrounding talk
(1.0)	Pause of about 1 second	£ £	Laughing voice
(.2)	Pause of about 0.2 second	*	Unable to transcribe
(.)	Micro pause	()	Unsure transcription
h / .h	Breathing (out breath / in breath)	(())	Other details
[Overlap	“ ”	Reported speech
-	Abrupt cut-off	@	Laugh token

Abbreviations

Det	determiner
Dir	directive
exc	exclusive
inc	inclusive
NZR	nominalizer
Obj	object marker
Pass	passive
Pcl	particle
Perf	perfective aspect
Pl	plural marker
Prs	present
Rp	resumptive pronoun
TOP	topical maker
you.2	second person dual pronoun
3+	three or more

Analysis

1. **How does the telling of the mo'olelo start in the data?**
2. How does the telling of the mo'olelo end?
3. What happens when the telling of the mo'olelo ends?

021 LK E 'olu'olu e ha'i mai iā .h kākou i kou one hānau?
please say Dir to us.3+.inc Obj your beach birth
'Would you tell us your birthplace?'

022 EK (0.8) 'A::e 'ae. .h
yes yes
'Yes, yes.'

Question about
birthplace

023 EK Ua hānau 'ia au .h ma ka 'āina kapa 'ia nō ho'i: .h 'o- 'o Honomū .h
was born I at the land called Par Par Top Top Honomū
'I was born in the land called Honomū.'

024 EK A:: he wahi ia um (0.6) a:: ('āpa'a) li'ili'i nō
and a place it um ? small Par
'And it's a small place.'

025 EK ma- ma ka 'āina o ka mokupuni 'o Hawai'i
at at the land of the island Top Hawai'i
'in the island of Hawai'i.'

EK gives
a list of
place
names.

026 LK 'Ae.
yes
'Yes.'

027 EK A inā kama'āina nā po'e a pau .h 'o 'Akaka nō ho'i: .h
and if familiar the people all Top 'Akaka Par Par
'And if all the people are familiar, (it's) 'Akaka.'

028 EK a:: ma laila au i hānau ai. .h
and at there I was born
'And (it's) there where I was born.'

029 EK a:: i kēlā wahi kapa 'ia 'o Honomū ma 'Akaka nō ho'i. a::
and in that place called Top Honomū at 'Akaka Par Par and
'And (it's) in that place called Honomū (that is) in 'Akaka. And'

030 LK Kēia wailele 'o 'A[kaka.]
this waterfall Top 'Akaka
'this waterfall of 'Akaka.'

LK mentions 'Akaka
Falls.

031 EK [A:e.] ka wailele 'o 'Akaka.
yes the waterfall Top 'Akaka
'Yes, the waterfall of 'Akaka.'

032 LK Pehea (.) kēia inoa 'o 'Akaka, (0.2)
how this name Top 'Akaka
'What is this name of 'Akaka about?'

033 LK (e) pili ana i ka waialele wale nō?
about the waterfall only Par
'(Is it) only about the waterfall?'

034 EK 'A['ole, 'a'o:le.]
no no
'No, no.'

035 LK [kou ho'omaopopo ('ana).]
your understanding
'in your understanding.'

Question

LK's action is meaningful in the sense that he invites EK to tell a mo'olelo.

Response

- repetition
- Elongation

Implication:
There is, of course, more than the name.

036 LK 'a[‘ole?]
no
'No?'

LK invites EK to tell a legend again.

037 EK [(E) pili a]na i kekahi .h keiki ‘ōpio nō ho‘i
about one child young Par Par
'(It's) about a young child.'

- EK starts to tell a legend.
- 1st Abstract
 - It's a story about a young child.

038 EK e noho ana me kona kupunahine, .h
living with his grandmother
'who lived with his grandmother.'

039 EK 'a:e .h a:: ma luna a'e o kē'ia: kē'ia wailele 'o 'Akaka.
yes and at top Dir of this this waterfall Top 'Akaka
'Yes, and (who lived) on top of this, this waterfall of 'Akaka.'

040 (1.0)

A long pause

041 LK 'O ka mo'olelo kēlā.
Top the story that
'That is a legend.'

LK invites EK to tell a legend again.

042 EK 'Ae well (0.2) um 1.2 .h (noise) (0.7)
yes well um
'Yes, well, um'

043 EK 'ōlelo mai nō ho'i 'o Māmā (0.5)
tell Dir Par Par Top Mom
'(My) mom told (me/us)'

044 EK ke 'ano o ka mo'olelo (0.6)
this kind of the story
'this kind of the legend.'

045 EK kapa 'ia ai 'o (ia e) pili ana iā 'Akaka. (1.0)
called Top (it) about 'Akaka
'(that) was told (that it is) about 'Akaka.'

046 EK A:: noho ana 'o ia me kona kupunahine nō ho'i, (2.1)
and live Par he with his grandmother Par Par
'And who lived with his grandmother.'

The start of the telling
is marked by various
co-occurring
contextualization
cues

- Language alternation
- Pauses
- Hedging
- In-breath
- posture

- 2nd Abstract
 - It's a story Mom told me.

Analysis

1. How does the telling of the mo‘olelo start in the data?
2. **How does the telling of the mo‘olelo end?**
3. What happens when the telling of the mo‘olelo ends?

073 EK ua hele 'o ia:: ma kahi (.) o ka kai o ka: wailele nō ho'i. h
went he at place of the sea of the waterfall Par Par
'he went (to) the place of the sea, of the waterfall'

074 EK me kona 'īlio nō ho'i.
with his dog Par Par
'with his dog.'

Coda (ll.73-78)

075 EK a lele 'o ia: **
and jump he
'and he jumped'

Pause

076 (0.6)

077 LK a make.
and dead
'and died.'

Collaborative turn sequence
(Lerner 2004)

078 EK a: make 'o ia me kona 'īlio pū. h
and dead he with his dog together
'and he died with his dog.'

079 EK ↑ Ko: mākou wā li'ili'i
our.3+.exc time small
'(in) our childhood'

- Contextualization cue (rising intonation)
- Evaluation (from one narrated event to another narrated event)

080 EK ua hele nō ho'i mākou .h i lalo: o ka- o ka wailele 'o 'Akaka. (0.5)
went Par Par we.3+.exc in bottom of the of the waterfall Top 'Akaka
'we went to the bottom of the waterfall of 'Akaka'

081 EK a ua ho'oki'eki'e mai 'o Māmā (0.2) i kē'ia mau pōhaku. .h
and elevated Dir Top Mom Obj this Pl stone
'and my mom was proud of these stones'

082 EK he pōhaku 'ano nu:i a he poha- pōhaku 'ano li'ili'i .h
a stone kind of big and a stone stone kind of small
'a kind of big stone and a kind of small st- stone'

083 EK a kapa 'ia nō ho'i ka pōhaku li'ili'i
and called Par Par the stone small
'and the small stone was called'

Analysis

1. How does the telling of the mo‘olelo start in the data?
2. How does the telling of the mo‘olelo end?
3. **What happens when the telling of the mo‘olelo ends?**

144 EK Pono e 'au'au a:: pau a:: pō ka lā
must to bathe until complete until night the day
'(we) bathed until the sun set.'

145 EK kekahi ° lā o ko mā(.)kou 'au'au 'au'au 'a[na]. °
one day of our.3+.exc bathe bathing
'(It was like that) when we bathed (there).'

146 LK [hm] hm.

147 LK No laila
therefore
'so'

- I.147 Contextualization cue
- I.148 Reformulation

148 LK pili nō ko 'oukou noho 'ana i kēlā wai[lele 'o 'Akaka??]
stick Par your.3+ living to that waterfall Top 'Akaka
'Was your life tied to this waterfall of 'Akaka?'

149 EK ['A::e]. pili.
yes stick
'Yes. (It was) tied (to the waterfall).'

EK is still talking
 about her
 childhood.
 (Note LK's Q
 about
 birthplace in
 line 21)

150 LK hm

151 (0.2)

152 EK A:: ai- aia **Kahaku.**
and there there Kahaku
'And in Kahaku'

EK introduces a new place name.

153 EK (well/ua) kapa 'ia .h he wahi: a: he wahi 'o ia nō .h
well/ua called a place and a place that is
'(there is) a place called'

154 EK 'o:: um: 'o **Ka'uku.** (0.3)
Top um Top Ka'uku
'um Ka'uku.'

EK introduces another new place name.

155 EK ka inoa o kēlā [wahi].
the name of that place
'(Ka'uku was) the name of that place.'

156 LK [Ka]'u[ku].

157 EK [h] 'ae,
yes
'Yes.'

158 EK 'o Ka'uku. h a: a i laila (0.3) kā mākou: home
Top Ka'uku and and there our.3+.exc home
'Ka'uku, and our home was there'

159 LK A[::]
oh
'I see.'

160 EK [Ka'uku.] h a:: kapa 'ia kē'ia wahi
Ka'uku and called this place
'this place was called Ka'uku'

161 EK 'o ia ho'i h kē'ia ka wahi h
that is this the place
'that is, this, the place'

162 EK i:: i:: (1.9) alualu 'ia (0.3) 'o well Pele iā Kamāpua ((Kamapua'a)).
Par Par follow Pass Top well Pele Obj Kamapua'a
'(where) well, Pele was run after by Kamapua'a.'

163 LK ↑ h:m=

164 EK ='Ae. h a:
yes and
'Yes. And'

- EK initiates another legend (i.e., Pele and Kamapua'a).
- Mentioning a place name leads to telling a legend again.

Contextualization cue
 (lg alternation) precedes
 the names of gods.

Research questions

1. How does the telling of the mo'olelo of 'Akaka Falls start in the data?
 - LK asks EK about her birthplace.
 - EK introduces place names that includes 'Akaka.
 - LK gives EK at least four invitations (ll. 30, 33, 36, 41) to tell the mo'olelo.
 - EK starts to tell the mo'olelo.
2. How does the telling of the mo'olelo end?
 - EK and LK jointly construct the coda of the mo'olelo (l.77).
 - EK presents the evaluation of the mo'olelo (ll.79-83) by moving from the legend of 'Akaka Falls to her childhood.
3. What happens when the telling of the mo'olelo ends?
 - EK continues her childhood stories because she is responding to LK's question about her birthplace (l.21).
 - EK keeps introducing new place names.
 - With LK providing only minimal responses (ll.150, 156, 159), EK initiates another mo'olelo (l.161).

Discussion/Conclusion

- A question about **birthplace** is a powerful interactional tool to elicit place names, childhood stories, and relevant legends.
 - These stories and legends are closely intertwined with one another, and they are also mediated by place names.
- A mo‘olelo is told **collaboratively**, not as a monologue.
 - EK and LK are co-tellers who jointly construct the above stories and legends. LK makes important contributions at critical junctures of the telling.
- Language alternation and other resources **contextualize** the tellings of mo‘olelo.
 - LK speaks only in Hawaiian while EK sometimes alternates from Hawaiian to English (e.g., “well”), thereby indicating the (second) abstract (l.42) or initiating another mo‘olelo (l.162). Rising intonation marks the evaluation (l.79).
- Consequently, LK and EK have achieved the **goals** of *Ka Leo Hawai‘i*:
 1. documenting and conserving the Hawaiian language and;
 2. forming and maintaining a sense of community.

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